THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—Peter.

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MAN.

BY ELDER JOSEPH STANFORD.

Man is composed of body and spirit. To understand the object designed in their organization is, independently of Divine revelation, beyond the reach of mortals. To realize that we *do* exist and to *understand* the *object* of that existence here are entirely distinct and different matters.

The immortal part of man is the spirit, and spirit is intelligence. The tabernacle in which the spirit dwells is called the body, which is composed of the elements of the earth. By analytical tests it can be proved that the earth possesses all the elements of which the human body is organized; hence it is said that the Lord made man from "the dust of the earth."

But does man start into existence here? No—only so far as his body of flesh and bones is concerned. The spirit existed prior to this state of probation, and moved in a sphere pertaining to its native organization, which organization was effected on a principle analogous to that by which the natural body is formed. In referring to the writings of the Prophets, we find that this body in speaking to Job, said—"Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding." (Ch. xxxviii.) Also to Jeremiah—"Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Ch. i. 5.)

In the Book of Doctrine and Covenants, we likewise read—"For by the power of my Spirit created I them; yea, all things, both temporal and spiritual." (Sec. x. 8.) And again—"Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither, indeed, can be." "The elements are eternal, and spirit and element inseparably connected receiveth a fulness of joy." (Sec. lxxxii. 5.)

It is a truth to be as easily comprehended and believed that the spirit did exist previous to entering the body as for us to admit that it can and does exist after leaving it. It is also evident that God organized the spirit of man the same great Governing Intelligence that called into organization the body from the dust of the earth. From spiritual element he made the spirit of man, and by uniting the spirit with the body a fulness of knowledge, wisdom, and happiness can be realized. As then, there is a beginning to the organized existence of the body, so also there is a beginning to the organization of the spirit. At the same time, the component parts of each never had a

beginning, but have existed from all eternity.

It is consistent and rational to believe that after our spirits are organised, we served our Creator under certain laws compatible with his Divine goodness, in order that the attributes and properties of the spirit might be properly trained and developed; and that he perfectly understood the laws by which he designed those spirits should govern their lives. Those who kept their first estate were privileged to be present when the foundations of the earth were laid—a scene, no doubt, gratifying beyond measure, as it is said that on that occasion "the morning stars sang together, and the sons of God shouted for joy."

It is true that, in our humiliation, that which transpired—the knowledge we grasped—the wisdom and power we enjoyed in our former sphere are lost to us. We came into this world entirely ignorant of what had previously been our lot, character, and position. Yet the Lord had a grand design—a noble object in view in placing us in this probation under these circumstances, but which few fully understand.

It does appear that the masses of human beings think that there is but little else for them to do but eat, drink, sleep, and die. They consider that their whole duty is summed up in seeking to gratify the lusts of the flesh. Some among them, however, do bring under cultivation their faculties in order to benefit their fellows and have their names handed down to posterity as heroes in such a cause, as champions in the advocacy of certain principles, or as men of genius and talent in the arts and sciences; and in doing this the height of their ambition, expectations, and aspirations is achieved. In it they think they have answered the end for which they were created and sent upon this planet. At the same time, they come on and pass off without learning the all-important lesson; and their whole lives, in consequence, have been spent to no profit to themselves. Their religious creeds comprehend not the will of God—circumscribe not the mysteries of his kingdom; their minds are therefore in darkness. Their former state, as well as the future, is to them a matter of solemn mystery. They can call to memory scenes that have taken place during their lifetime, and judge what effects such and such causes will produce in a few years hence; but to lift the vail and comprehend the past and present and penetrate the great future is beyond the power of mortals, unaided by the revelations of God and the witness of his Holy Spirit.

The Lord has from the commencement been desirous that man should learn the whys and wherefores of his mission here, so that he might act out his part profitably to himself and in a way that would add to his glory. He used means and instituted a plan whereby it might be accomplished. The Priesthood, which brings within its limits the order and government of God, was in past ages conferred upon certain individuals who were honest and upright in heart, and who sought earnestly to learn the Divine will concerning them.

By this Priesthood man is taught the object of his being. He has to obey the principles of the Gospel which it unfolds, learn the laws of righteousness, and let them rule and regulate all his actions in life. Such a course will bring upon him the blessings promised—the gifts of the Holy Spirit, which, when properly used, will improve the intellect, develop and mature the attributes of the spirit, and perfect him by degrees in a knowledge of all saving principles and truths. The spiritual gift of revelation which now dwells within him will gradually open up to his understanding the history of past events, and in time all that he ever possessed will be restored to him: nothing will be lost that will be of service, providing he is faithful to his God. In life he will gain to himself much saving information and power, and in the next state of his being in the spirit-world he will continue the good work, come forth from thence, after having rendered effectual service there for the living and the dead, and gained much valuable experience for himself, and re-unite spirit and body, and live upon the earth, which will, in the meantime, by the power of Almighty God, have been made a habitation for the righteous, where the presence and glory of our Creator will be felt and enjoyed throughout all the eternities to come. The spirits of faithful men will there be clothed upon with celestial bodies and continue on in the great scale of progressive intelligence.

THE INFLUENCE OF TRUTH.

BY ELDER DANIEL BONELLI.

Religious truth is the intelligence and the light of heaven—part of that wisdom whereby the great God comprehends and devises plans for the perfect salvation of his people and the government of his creations. Those truths which he has condescended to reveal to mankind in this their temporary sojourn upon this earth constitute the plan which is intended to save them from the dissolution which is the lot of all things mundane, and to reconfer upon them that once-enjoyed privilege to stand in their Father's presence. That plan of salvation, revealed by the Redeemer of the world, will ever continue to be the teacher of man until he is perfected, because its wisdom circumscribes all the conditions of this probation and agrees with every principle of endless life and felicity in the coming eternity.

None of the pleasures, treasures, and fortunes of mere earthly origin, coveted by so many and obtained only by a favoured few, can be considered as a counterpoise to the treasures of truth; for while mutability is stamped upon all the works of this creation, and the joys derived from transient causes fail to satisfy that ardent longing for happiness which is more or less active in every soul, abandoning many a heart which is deemed most happy to discontent and voidness, the possessors of truth taste purer and holier joys, even though the virulence of the world may inflict upon them many sorrows, in the anticipation of the coming day of retributive justice and righteous reward for their present toil.

A knowledge of truth or the possession of an infallible religion is the greatest treasure mankind can enjoy, and the want thereof has plunged them into the thousand miseries, sorrows, and perplexities wherewith their history is saddened.

It was the influence and power of truth that raised ancient Israel to eminence in the midst of nations, and the same power has gathered thousands from among the nations in the latter days and established them in the valleys of the west, to form a mighty kingdom in the service of our God.

And, contemplating the working of truth in detail, what a distinction does it draw between man and man? Those who are destitute of the sublime influence of truth—whose hearts have never felt the joys and blessings of the Holy Spirit, are controlled by the circumstances and conditions of life and depend upon them for happiness, without being able to form a comforting hope for the distant future. But the Saint of God who walks in the sunshine of a true and infallible religion is thereby taught the great principles of eternal life, learns the end and purpose of his existence here, and becomes conscious of the value of his life.

The sacrifices which he is called to make for the cause of truth are not considered onerous, but appear as honours conferred upon him, for he knows their purpose, and the interests of God's kingdom are his own. Death and hell have lost their terrors, for the intelligence of heaven authorizes him to look beyond the gloomy confines of the grave for a higher and happier existence.

Comprehending the plans of his God concerning the salvation of mankind and the final destiny of the world, he is void of every mercenary propensity, and is ever ready to elevate his energies for the good of his fellows, though scorn may be his present reward, because he knows that there is a day when the true worth of souls will be revealed and the champion of truth will share his Master's glory.

May the truth continue to extend its influence in the midst of the nations, and the Saints of God still more exemplify in their daily life its heaven-born principles, until the knowledge of truth and God shall have penetrated every heart, society be moulded after the heavenly pattern, and the great and good and truly worthy reign with their Redeemer in the midst of our Father's kingdom through a blissful millennium.

THE ESSAYIST.

THE LAST DISPENSATION CONSIDERED AS A WHOLE.

In our last Number's Essay on the Dispensation of the Fulness of Times, a general view was taken of its character and scope. It was observed that its completeness stamped its peculiar type, and that throughout it showed the characteristic of wholeness. It was also remarked that this characteristic of wholeness did not alone belong to it as an entirety, but that the principal component parts of its constitution were also wholes, and that its constitution may be expressed as a compound of completeness. In future Numbers we shall give a detail of some of the principal views bearing on the dispensations; and it will be found that this character of completeness will more or less appear in every view connected with the dispensation of the fulness of times. It will everywhere appear as the final of a series, the completion of a whole, the end of a course, and as the embodiment of the spirit of all. Unless the characteristic of wholeness belonging to this dispensation is seen, and the fact understood that it is everywhere completing something and bringing together and uniting in one all the parts of the whole, half of the meaning of this dispensation will be lost.

Before proceeding farther, let us here make a passing definition of a whole, that we may more clearly realize the wholeness of this dispensation.

A whole in its very meaning is not simple, but involves a compound idea. A whole implies parts, and it moreover implies *all* the parts. The capital parts of every whole are the two halves, and every whole must have its two halves. Of course, these capital parts which we term halves always involve the minor ones; and when the halves are found forming the whole, though we should not extend our analysis farther than these principal parts, we may be certain that the lesser parts are comprehended in them. Again, a whole, besides involving the idea of parts, also involves the condition of unity. The parts must be brought together and fitted into that which we denominate the whole. Properly speaking, parts and a unity of parts are necessarily implied in the idea of a whole. Having given this definition, let us take our views of this dispensation specially, and the others generally.

We shall not attempt to bring into our subject the immensity of universal creation, with its countless worlds and their inhabitants, and their probations, and dispensations, and states and histories extending, to use the expression, into their eternities throughout endless duration and infinite space; nor shall we take into consideration that the earth is but a part of a system of worlds, and that systems themselves are but parts in the universal whole, and that the dispensations and probationary periods of worlds are but links in the eternal chain. But though a broader whole is ever rising before us, and though even, if designed, we could not reach the ultimate in the infinite whole, it is consistent with the law of classification to fix upon a relative whole. We fix upon the earth and that which pertains thereto during its probation up to the consummation as our whole. Let us make a brief detail of some of the principal parts which that whole comprehends.

1. A probationary period is given to the earth, and the human family share that period in common with the earth. It takes the entire probationary period to form the whole.

2. That probationary term is divided into sections and dispensations. No one of these sections and dispensations forms the whole, for the whole takes in the entire series.

3. None of the former dispensations formed the whole, nor embraced the whole, nor completed the series which constitute the whole. It is self-evident that none of them could do so much until the last dispensation. That dispensation does complete the series—does embrace the entire results of the probationary state, and is in effect the whole. The last or final dispensation of the world's probation is in Scripture very comprehensively denominated "the dispensation of the fulness of times."

4. It will take all the events and effects

and parts of the probationary period and existence to constitute the whole. Now, absolutely and in every sense, no one dispensation can be said to embrace so much. It is, however, a truth in physics that nothing is lost—nothing annihilated, but that change and transformation are continually taking place: a kind of transmigration of life into other forms is eternally going on. So also is this a truth in metaphysics. There is nothing lost from the great sum, though individuals may lose and things be subject to change. The past becomes embodied in the present; the spirit of events transmigrate into the bodies of after-events; influences remain and become manifested in others, when those who originated them are said to be dead, and every soul who has been born into this probationary world still retains the immortal part. It is perfectly consistent, then, in speaking of the whole in question as taking in all the times, periods, events, influences, and parts of the entire probation, and bringing them all together in one great dispensation. Of course, no former dispensation did or could take in the whole. The fact that so much has come after them is proof of this. None but the last dispensation can take in the whole, but that will.

5. It will take in all the civilizations designed to spring up as the entire growth of this probation. All the variety of civilization belonging to a complete whole and to which all nations and ages will more or less have contributed, will be brought together and amalgamated in the great civilization destined to grow up in the dispensation of the fulness of times, and the whole course of human development and experience—the growth of six thousand years—will be thrown into this last grand civilization.

6. The dispensation of the fulness of times as a whole will take in the entire human family. All generations, all races, all tribes, all nations, all peoples, and every tongue will be embraced,—Jews, Gentiles, and the whole house of Israel, including the ten lost tribes, wherever they may be hid.

7. The living and the dead will be brought under the bearing of this dispensation,—heaven, earth, and hell be embraced therein; and celestials, spirituals, mortals, and devils will take their parts in its workings out, while the opposite principles and powers—the good and evil—will thoroughly grapple and decide the long contest for victory. The wicked as well as the righteous from the beginning will be brought on to the stage of this grand period to perform their parts, and the Prophets and Apostles and Saints from Adam and righteous Abel down to the last of the Latter-day Prophets, Apostles, and Saints, with Jesus at their head, will be united and wonderfully active in the work of this dispensation; while, on the other side, their opposites will stand putting forth their power and fearfully struggling for dominion. This dispensation will show that heaven, earth, and hell—all the living and all the so-called dead will bound into an activity and put forth such life-force that will shake heaven, earth, and hell to their very centre.

8. This dispensation will not only take in the celestial state and glory, but also all the states and glories, though they be numerous and differ like the stars in the firmament. Not only will the Church of the Firstborn be embraced, but also all churches, though sectarianism should multiply tenfold upon the present. God's kingdom will not only circumscribe the Saints, but will also circumscribe all the kingdoms of the earth; and not alone will his dominion be extended to his people, but it will be laid upon all mankind and reach even to a dominion over hell.

9. This dispensation, in its genius and mission, is a whole and presents us with the two relative halves. It is both general and special in its character,—special to the chosen people, and general to all nations and generations, whether living or dead. It is local in its special character, but in its general character it will extend to all. Its mission and its Priesthood and its Church and its kingdom and its Zion and its gathering will find its centre in a God-chosen land; and to its Zion, the Deliverer, the Christ will at length come. But in its general character it will be universal in the broad sense of comprehending all mankind, of whatever age, nation, state, or glory. Though all truth is exclusive, and celestial glory exclusive to celestial laws, and celestial salvation exclusively partaken of by those of the Church of the Firstborn, yet this dispensation also extends to universal laws, universal influences, and universal salvation.

10. The dispensation of the fulness of times will bring the prophecy and the fulfilment, the vision and the reality close together. Almost as soon as the spirit of the reality is born, the body thereof will be given to it. The Prophets of this dispensation will live to see many of the prophecies of their uttering fulfilled in their own generation, and they who saw the vision of great events will live to see the reality. The prophet and the fulfiller will be contemporaries. Hand in hand will they travel through their successive generations during the millennium. Indeed, not unfrequently will one man embody the two qualities of prophet and fulfiller in himself; and he that saw the vision will often be the principal agent in creating the body of reality for his vision. Thus will he embody the two halves of a whole and bring together in himself all its parts.

We cannot enumerate all the points or touch all the features illustrative of the wholeness of this dispensation; but enough, we think, has been given in this general view to show the characteristic in question. In following Numbers we shall dwell more largely upon some of the points and features glanced at in this, and will close this essay by remarking that this dispensation of the fulness of times has been opened by the mission of Joseph Smith, and will be consummated by the second coming and reign of Messiah.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 428.)

[July, 1843.]

The same jury sat as a jury in the day time, and were placed over us as a guard in the night time. They tantalized and boasted over us, of their great achievments at Haun's Mills and at other places, telling us how many houses they had burned, and how many sheep, cattle, and hogs they had driven off belonging to the "Mormons," and how many rapes they had committed, and what squealing and kicking there was among the damned bitches, saying that they lashed one woman upon one of the damned "Mormon" meeting benches, tying her hands and her feet fast, and sixteen of them abused her as much as they had a mind to, and then left her bound and exposed in that distressed condition. These fiends of the lower regions boasted of these acts of barbarity, and tantalized our feelings with them for ten days. We had heard of these acts of cruelty previous to this time, but we were slow to believe that such acts of cruelty had been perpetrated.

The lady who was the subject of this brutality did not recover her health to be able to help herself for more than three months afterwards. This grand jury constantly celebrated their achievements with grog and glass in hand, like the Indian warriors at their war dances, singing and telling each other of their exploits in murdering the "Mormons," in plundering the houses and carrying off their property. At the end of every song they would bring in the chorus, "God damn God, God damn Jesus Christ, God damn the Presbyterians, God damn the Baptists, God damn the Methodists," reiterating one sect after another in the same manner, until they came to the "Mormons." To them it was, "God damn the God-damned Mormons, we have sent them to hell." Then they would slap their hands and shout, Hosanna! Hosanna! Glory to God! and fall down on their backs and kick with their feet a few moments. Then they would pretend to have swooned away into a glorious trance, in order to imitate some of the transactions at camp meetings. Then they would pretend to come out of the trance, and would shout and again slap their hands and jump up, while one would take a bottle of whisky and a tumbler, and turn it out full of whisky, and pour down each other's necks, crying, "Damn it, take it; you must take it!" And if any one refused to drink the whisky, others would clinch him and hold him, whilst another poured it down his neck; and what did not go down the inside went down the outside. This is a part of the farce acted out by the grand jury of Daviess County, whilst they stood over us as guards for ten nights successively. And all this in the presence of the *great Judge Birch*, who had previously said, in our hearing, that there was no law for the "Mormons" in the State of Missouri. His brother was there acting as District Attorney in that

circuit, and, if anything, was a greater cannibal than the Judge.

After all these ten days of drunkenness, we were informed that we were indicted for *treason, murder, arson, larceny, theft, and stealing.* We asked for a change of venue from that county to Marion County, but they would not grant it; but they gave us a change of venue from Daviess to Boon County, and a mittimus was made out by the pretended Judge Birch, without date, name, or place.

They fitted us out with a two-horse waggon, and horses, and four men, besides the Sheriff, to be our guard. There were five of us. We started from Gallatin,—the sun about two hours high.

There we bought two horses of the guard, and paid for one of them in our clothing, which we had with us; and for the other we gave our note.

We went down that day as far as Judge Morin's—a distance of some four or five miles. There we stayed until the next morning, when we started on our journey to Boon County, and travelled on the road about twenty miles distance. There we bought a jug of whisky, with which we treated the company; and while there the Sheriff showed us the mittimus before referred to, without date or signature, and said that Judge Birch told him never to carry us to Boon County, and never to show the mittimus; and, said he, I shall take a good drink of grog and go to bed, and you may do as you have a mind to.

Three others of the guard drank pretty freely of whisky, sweetened with honey. They also went to bed, and were soon asleep, and the other guard went along with us, and helped to saddle the horses.

Two of us mounted the horses, and the other three started on foot, and we took our change of venue for the State of Illinois, and in the course of nine or ten days arrived safely at Quincy, Adams County, where we found our families in a state of poverty, although in good health, they having been driven out of the State previously, by the murderous militia, under the exterminating order of the Executive of Missouri; and now the people of that State, a portion of them, would be glad to make the people of this State believe that my brother Joseph has committed treason, for the purpose of keeping up their murderous and hellish persecution; and they seem to be unrelenting and thirsting for the blood of innocence; for I do know most positively that my brother Joseph has not committed treason, nor violated one solitary item of law or rule in the State of Missouri.

But I do know that the "Mormon" people, *en masse,* were driven out of that State, after being robbed of all they had; and they barely escaped with their lives, as well as my brother Joseph, who barely escaped with his life. His family also was robbed of all they had, and barely escaped with the skin of their teeth, and all this in consequence of the exterminating order of Governor Boggs, the same being confirmed by the Legislature of that State.

And I do know, so does this Court, and every rational man who is acquainted with the circumstances, and every man who shall hereafter become acquainted with the particulars thereof, will know that Governor Boggs and Generals Clark, Lucas, Wilson, and Gillum, also Austin A. King, have committed treason upon the citizens of Missouri, and did violate the Constitution of the United States, and also the Constitution and laws of the State of Missouri, and did exile and expel, at the point of the bayonet, some twelve or fourteen thousand inhabitants from the State, and did murder some three or four hundreds of men, women, and children, in cold blood, and in the most horrid and cruel manner possible; and the whole of it was caused by religious bigotry and persecution, because the "Mormons" dared to worship Almighty God according to the dictates of their own consciences, and agreeable to his Divine will as revealed in the Scriptures of eternal truth, and had turned away from following the vain traditions of their fathers, and would not worship according to the dogmas and commandments of those men who preach for hire and divine for money, and teach for doctrine the precepts of men, expecting that the Constitution of the United States would have protected them therein.

But notwithstanding the "Mormon" people had purchased upwards of *two hundred thousand dollars' worth of land,* most of which was entered and paid for at the Land Office of the United States, in the State of Missouri; and although the President of the United States has been made acquainted with these facts and the particulars of our persecutions and oppressions, by petition to him and to Congress, yet they have not even attempted to restore the "Mormons" to their rights, or given any assurance that we may hereafter expect redress from them. And I do also know most positively and assuredly that my brother Joseph Smith, senior, has not been in the State of Missouri since the spring of the year, 1839. And further this deponent saith not.

HYRUM SMITH.

Parley P. Pratt sworn. Says that he fully concurs in the testimony of the preceding witness, so far as he is acquainted with the same; and Joseph Smith has not been known as Joseph Smith, junior, for the

time stated by Hyrum Smith. He was an eyewitness of most of the scenes testified to by said Hyrum Smith, during the persecutions of our people in Missouri. That during the latter part of summer and fall of the year 1838, there were large bodies of the mob assembled in various places for the avowed object of killing, driving, robbing, plundering, and exterminating the "Mormons," and actually committed many murders and other depredations, as related by the preceding witness.

The Governor was frequently petitioned, as also the other authorities, for redress and protection. At length, Austin A. King, the Judge of the Circuit Court of the Fifth Judicial District, ordered out somewhere near a thousand men, for the avowed purpose of quelling the mob and protecting the "Mormons." These being under arms for several weeks, did in some measure prevent the mob's proceedings for some time. After which, Judge King withdrew the force, refusing to put the State to further expense for our protection without orders from the Governor.

The mobs then again collected in great numbers, in Carroll, Daviess, and Caldwell Counties, and expressed their determination to drive the "Mormons" from the State or kill them. They did actually drive them from De Witt, firing upon some, and taking others prisoners.

They turned a man by the name of Smith Humphrey and family out of doors, when sick, and plundered his house and burned it before his eyes. They also plundered the citizens generally, taking their lands, houses, and property.

Those whose lives were spared, precipitately fled to Far West in the utmost distress and consternation. Some of them actually died on the way, through exposure, suffering, and destitution. Other parties of the mob were plundering and burning houses in Daviess County, and another party of the mob were ravaging the south part of Caldwell County in a similar manner.

The Governor was again and again petitioned for redress and protection, but utterly refused to render us any assistance whatever. Under these painful and distressing circumstances, we had the advice of Generals Atchison, Doniphan, and Parks to call out the Militia of Caldwell and Daviess Counties, which was mostly composed of "Mormons," and to make a general defence.

The presiding Judge of Caldwell County, Elias Higbee, gave orders to the Sheriff of said county to call out the Militia. They were called out under the command of Colonel Hinkle, who held a commission from the Governor, and was the highest military officer in the county. This force effectually dispersed the mob in several places, and a portion of them were so organized in the city of Far West, that they could assemble themselves upon the shortest notice, and were frequently ordered to assemble in the public square of said city, in cases of emergency.

These proceedings against the mob being misrepresented by designing men, both to the Governor and other authorities and people of the State, caused great excitement against the "Mormons." Many tried to have it understood that the "Mormons" were in open rebellion, and making war upon the State.

With these pretences, Governor Boggs issued the following exterminating order:—

"Head Quarters of the Militia,
City of Jefferson, October 27, 1838.

Sir,—Since the order of the morning to you, directing you to come with 400 mounted men to be raised within your division, I have received, by Amos Rees, Esq., and Wiley C. Williams, Esq, one of my *aides*, information of the most appalling character, which changes entirely the face of things, and places the Mormons in the attitude of an avowed defiance of the laws, and of having made war upon the people of the State.

Your orders are, therefore, to hasten your operations and endeavour to reach Richmond, in Ray County, with all possible speed. The Mormons must be treated as enemies, and must be *exterminated or driven from the State*, if necessary, for the public peace.

Their outrages are beyond all description. If you can increase your force, you are authorized to do so to any extent you may think necessary. I have just issued orders to Major-General Wollock, of Marion County, to raise 500 men, and to march them to the northern part of Daviess County, and there to unite with General Doniphan, of Clay, who has been ordered with 500 men to proceed to the same point for the purpose of *intercepting the retreat of the Mormons* to the north. They have been directed to communicate with you by express. You can also communicate with them, if you find it necessary.

Instead, therefore, of proceeding as at first directed, to reinstate the citizens of Daviess, in their houses, you will proceed immediately to Richmond, and there operate against the Mormons.

Brigadier General Parks, of Ray, has been ordered to have 400 of his brigade in readiness to join you at Richmond. The whole force will be placed under your command.

(Signed.) L. W. Boggs.
Governor and Commander-in-Chief."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 9, 1859.

PREACHING THE GOSPEL.—We have neither time nor space in an editorial to lay before our readers anything like even an outline of the great and glorious events which are to be brought about in the latter times, among which are the "restitution of all things,"—"the dispensation of the fulness of times,"—"the gathering together in one all things in Christ, both which are in heaven and on earth,"—the establishing of that mighty kingdom on the earth which is to subdue, break in pieces, overturn, and swallow up "all other kingdoms," and ultimately "fill the whole earth,"—and numerous other mighty events which are about to transpire among men. The Elders and Saints, however, are more or less informed upon these subjects, and are looking for their development. But in looking for and expecting a fulfilment of prophecy and the accomplishment of the purposes of Jehovah, they are too apt to overlook present duties—to forget that all these mighty events are to be brought about by natural means, and that the Latter-day Saints, the people of God, the Elders of Israel are to be instruments in the hands of the Lord to accomplish the great and glorious Latter-day Work. The Elders are well acquainted with these facts, and much—very much more that pertains to this great Latter-day Work, than we can be expected to even hint at here. Yet they sometimes seem to forget or lose sight of the fact that the work is theirs to accomplish, and that for that purpose the holy Priesthood has been bestowed upon them, and that they are and will be held responsible for it, and are looking for the Lord to put forth his hand in some mysterious, marvellous, and unnatural way, and, by some superhuman and arbitrary power, at one grand stroke perform the work and wind up the dispensation. We find it necessary sometimes to bring the matter before them and call back to their minds the fact that the Lord works by means and employs his faithful servants to bring about his purposes. But more particularly is it our design in these remarks to remind the Elders and Saints that one of the *first* and most important of the great works to be performed in this dispensation is the *preaching of the Gospel to the world.* Indeed, upon this depends the fulfilment and accomplishment of all the rest. Jesus, in speaking of this time, said that "the Gospel must first be published among all nations:"—"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." The latter-day Apostles and Elders, as well as those of former days, are specially commanded to preach the Gospel to every nation in all the world, that the end may come, that a kingdom and people may be prepared, the great millennium ushered in, and the Lord Jesus Christ come again with his Saints to reign upon the earth as "King of kings and Lord of lords."

Now, there are many ways of preaching the Gospel. Many opportunities present themselves to the Elders and Saints, men and women, when they can preach the Gospel to their relatives, friends, acquaintances, and neighbours, by distributing the written word and publications of the Church, by quiet fireside conversations, by acts of kindness, by ordering their lives day by day continually in accordance with the principles of that Gospel, by a righteous and godly walk before the world, and in

many other ways which the Saints will readily discover and avail themselves of as they have opportunity, if they have the spirit of the work within them and a just sense of its importance and of the responsibility and obligation resting upon them. As Saints and members of the kingdom of God, it is their duty to advance its interests and spread the glorious truths of the Gospel throughout the earth as far as their abilities and circumstances will enable them.

But we design in this editorial to treat of public oral preaching only. The great object to be accomplished in preaching the Gospel is—first, to convince the hearer, to enlighten his understanding, and bring the principles home to his heart and judgment in such a way as to compel, as it were, the honest in heart to embrace those principles; next, to warn the inhabitants of the earth, and bear witness to them of the truths of the Gospel, the glory and magnitude of our religion and the great Latter-day Work, that the end may come.

To accomplish these great objects, either to convince the honest or to warn the rebellious and make it "a witness" to them, there must be matter, subject, thought, point, argument, knowledge, evidence, doctrine, principle, and sound common sense in the discourses of our preachers; and they must be delivered with life, energy, and force, to command attention, and at the same time with a simple, serious, convincing, and winning manner, so as to reach the heart as well as convince the judgment. Care must also be taken to avoid a low, vulgar style of speaking, that no false or low impressions be given of the character of the doctrines and principles of the religion which we profess. The Elders should always be mindful of the fact that God is the author of our glorious religion, and they should be ever careful to treat it with the reverence and dignity due not only to its own intrinsic worth and exalted character, but also to the Divine source from which it emanates.

It is irreverent and blasphemous to treat any of the principles and doctrines of Christ—of life and salvation—of the kingdom of God with contempt and ridicule. In fact, the contempt and ridicule are not directed to the principles, doctrines, or laws, but to the Author. So also is it irreverent and blasphemous to treat or speak of those principles, doctrines, or laws in a loose, careless, foolish, indifferent, or unbecoming manner, so as to cause others to look upon them with contempt or aversion. Painful and humiliating as the confession may be, we are forced to admit that we have sometimes been pained and mortified at the way in which the principles of the Gospel have been handled by the Elders, and much more so at the foolish and nonsensical things that have been put forth by them as the Gospel of Christ, which has again been restored to the earth through the Prophet Joseph Smith. Many an honest seeker after truth has been sickened and disgusted with the foolish and vain-glorious display of ignorance on the part of some of our Elders under the (by them) pretended influence and inspiration of the Holy Ghost. Many a one, we fear, whose heart has yearned after truth and sought to find it at our meetings, has been discouraged and driven away by the stupidity and incapacity of the speaker and his manifest ignorance of the subject he was treating upon, or the sublime truths and principles of the Gospel. Too often is it the case that the principles of our glorious religion are so mangled and distorted by the ignorance and stupidity of the speaker as to make it appear the reverse of what it really is. Instead of glorious and desirable, grand and loveable, it is made to appear dull and tasteless, low and repulsive; and instead of being irresistibly drawn to the meetings, as they would be by a wise and intelligent exposition and unfolding of the principles of our religion and the Gospel, they are effectually driven from them by the low vulgarity and stupidity of the speaker and his perversion of our doctrines. The blood of all

such will be found upon the skirts of the Elders who thus dishonour their Priesthood, the Gospel of Christ, and the cause of God, through a vain, wicked, and foolish desire to show off and induce others to think as highly of them as they evidently think of themselves. We again enter our protest against all such exhibitions of folly and dishonouring of the Gospel by the Elders in their preachings.

The great object to be accomplished in preaching the Gospel is not to build up a reputation for the preacher, or to afford him an opportunity for self-display, but to unfold the glorious principles of life and salvation, and point out to the world the direction to take, the road to travel, and the work to be performed, to secure the blessings thereof,—to portray the great work of the last dispensation in its details, in its comprehensive whole, in all its magnitude and minor proportions, in all its bearings in relation to the destiny of the human family, and in a style, manner, and language that will command the respect, rivet the attention, convince the judgment, captivate the heart, and secure its adoption by and the co-operation of every honest-hearted man or woman who hears it.

To accomplish this and to effectually preach the Gospel, the Elders must prepare themselves. They must themselves become acquainted with the doctrines and precepts of their religion, be provided with proof and argument to sustain them, and order, judgment, and wisdom in presenting them.

We hope the brethren will give this matter their serious consideration, and without delay set themselves to bring about a thorough reformation in this respect, and see that the Gospel is no longer dishonoured by them in our preaching meetings.

EXCOMMUNICATION.—Jonathan Jackson, late President of Hull Conference, was on the 19th June excommunicated from the Church for drunkenness, obtaining money under false pretences, and other transgressions and un-Saint-like conduct.

HAPPINESS.

"For if we have no hope, we are of all men the most miserable."—PAUL.

Happiness is the great aim and object in life. Philosophers, statesmen, priests, poets, and martyrs have talked of it, written of it, sung of it, and struggled and died to obtain it.

Some have maintained that it was possible to enjoy it in life. Others have placed the possession of it in the mystic future. Manifold have been the means employed to secure it; but often, like the fleeting rainbow, it has shone in the distance, and vanished when seemingly about to be secured. The warrior believes it lies in glory and power; but when the victims of a hundred battlefields marshal their grim spectres before him, as he stands on the gory pinnacle he has erected, the sting of remorse drives the angel of happiness away, or stimulated ambition unsatisfied forbids its approach. The money-hunter and miser place it in the possession of wealth; but as speculation succeeds speculation successfully, and the bursting coffers glitter with the shining dross, a demon is being evoked which takes possession of the avaricious soul and reigns triumphant, having misery for its consort. The Epicurean regards pleasure as the acme of happiness here upon earth; but when he has drained the cup to the dregs, the scorpion which lies hidden at the bottom poisons his existence and embitters his last miserable moments.

Mankind have searched in vain to find out by human wisdom the source from whence it flows, and, failing to discover it here, have placed it in an unknown sphere, to be approached with doubts, fears, and tremblings.

That some have sought and found it is an undeniable fact; and, to retain possession of the inestimable treasure, they have suffered more than could have been borne by any uninspired with the sure hope

by which their souls were securely anchored.

Once found, and with a confidence of its perfection being consummated, no trial was considered too great, no toil too arduous, no labour too difficult, and no suffering too severe by the noble recipients who were determined to struggle and win.

It was the hope of the future, based upon the realization of the present, which animated a Daniel, a Peter, a Paul, a Nephi, and an Alma, with all the great and good of past dispensations, as well as a Joseph and Hyrum, a David, a Parley, a Brigham and Heber, with all the bright galaxy who have shed their lustrous light over the age we live in.

No real happiness can be found apart from knowledge and sensibility. If we examine ourselves carefully, we shall find that the first experience of true happiness we enjoyed was when the Spirit of God bore testimony to our spirits that the Father had deigned to look down upon us with pleasure and accepted our primal efforts to keep his commandments. When, after rendering obedience to the Gospel and being baptised for the remission of our sins, we felt the Divine unction communicated to us through the laying on of hands, and a holy peace pervaded our minds, the germ of hope within was nourished and grew into a goodly plant. We had found the object of life and happiness, and felt ready to do anything or dare anything to keep the hallowed gift in our possession.

By the same means can all who are honestly inclined to do right obtain it, and by no other. Other schemes and plans may bring a false quiet and insecure peace; but doubts will arise to distract the mind, fears will come unbidden and thrill the soul with anguish, while the vague uncertainty which surrounds them can afford no better hope than wishes, desires, and trembling anticipations.

It is not with us a state of dubiety, but a perfect knowledge of what we possess that gives confidence to our expectations and tangibility to our hope, and nerves us on to the struggle. This is that which "the world can neither give nor take away," of which the poet says—

"Hope springs exultant on triumphant wing."

This it is which "enters far within the vail" and opens up a glorious prospect, with a foreshadowing in our present possession.

Compared with this happiness, what are the thousand fruitless pursuits of the world's united wisdom! As bubbles in the sunbeam, they glitter to the eye; but when they seem loveliest, they burst, and all is emptiness within.

But there is something still further in this matter. We first found true happiness through obedience to God's requirements; and not only that, but every succeeding increase of it which we have received has come through the same channel. Every duty performed has borne with it an ample recompense in continued and increased happiness.

Every requirement of the Priesthood attended to has strengthened our faith and hope, and the trials and tribulations which have fallen to our lot have been lightened by the attendant influence, while the cup of sorrows poured out for every mortal has been sweetened by the bounteous blessings of an indulgent Parent.

This teaches us a lesson fraught with importance—to live daily according to the precepts of the Gospel, and thus keep the current of happiness ever flowing. Neglect of this has caused many to lose their "first love," become careless of their duties and privileges, and grieve the Spirit of peace, until too late they awaken to a sense of their misery, and regret their unfortunate course. No matter how they may strive to soothe their troubled spirits—no matter what soporific they may administer to deaden the oppressing pain,—conscience-seared, they will strive to forget the past and tremble at the future. If seeking to be wedded to infidelity, their bride disgusts them. If striving to find relief among the conflicting opinions of the day, they start affrighted and tremble at the shadows which cross their path. And if repentant, the desire to return to their duties, sorrow for the past, and regret for their backward condition will produce a certain punishment.

It is a glorious blessing that we enjoy—a noble privilege that has been granted us; and our study day by day to appreciate, retain, and extend it will be a holy employment.

O ye who wander in troubled paths of doubts and fears—ye who are searching with unavailing labour for peace and

happiness—ye who desire to serve God and honour his commandments, but whose minds are clouded with tremblings and uncertainties,—ye who seek a heaven beyond the tomb, but cannot find a foretaste of it here,—to you is the invitation extended. Come and drink at the rich stream which flows unceasingly from the fountain of love. Come and drink of the waters of eternal life, that your thirsty souls may be satisfied. Cast in your lot with the people of God, and you will learn the secret of "Mormon" enjoyment, and participate in the hope which has sustained the Latter-day Saints during all the unparalleled sufferings and persecutions they have been compelled to pass through—the hope that cheers them onward and enables them to view the future with confidence. If we had no hope, we should be indeed "of all men the most miserable;" but that happiness which we enjoy nourishes a hope which swells within us, and those gathering ills which robe the future in terrors to the world are but to us the sable linings of a silver cloud radiant with bliss.

Come, then, and share with us true felicity and unappreciable happiness. Have your burdened spirits relieved, your guilty consciences cleansed and clothed with the blood-bought mantle of purity. Learn to follow Jesus by obeying his revelations, and prove your love to God by keeping his commandments. So shall the blessings of heaven descend upon you like genial showers which refresh and vivify the parched earth, and your hopes of the future will be nourished and supported by the present enjoyment of heaven-bestowed happiness.

S.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 434.)

(From the Report of a Lecture delivered in Bristol in 1849, by Professor Waterman, on the "Antiquities of America," &c.)

"A lecture on the above subject was delivered, a short time ago, at the Exhibition-room of the Fine Arts Academy, Bristol, by Professor Waterman, of Boston, U.S. A numerous and respectable audience was present. A drawing taken from a tablet in Copan, exhibiting a number of hieroglyphics, was appended to the wall at the back of the platform. Professor Waterman commenced by stating that during his residence in America he had been much engaged in visiting the ruins of that country—the remains of other days—which were interesting, as they carried the mind back to scenes, times, and men that were gone by. . . . From Hudson's Bay to the Isthmus of Panama there existed a vast chain of antiquities throughout the whole distance, different in many respects from anything in this country, Nineveh, Petra, or any other part of the world. There were two different classes of those antiquities; the first consisted of irregular mounds of earth, beneath which were found quantities of human skeletons, and with them those implements generally used in warfare. These tumuli, which were very similar to those in the counties of Dorset and Wilts, in England, ran entirely through North and South America. The second class was of a regular character, indicating a regular design and construction, often of very great dimensions, and made for different purposes to the first. These also extended throughout the whole country, and would be found, if a line were taken from the Isthmus of Panama, to become of increased antiquity as they proceeded in a northerly direction. In Central America were found entire cities, many of them not known twenty years ago, some of which excited as much interest as Nineveh, Babylon, or any city of the Nile; and Mr. Stevens, who had been celebrated for his travels in that part, had produced specimens equal to any found in either Thebes or Memphis. There were remains of what appeared to have been palaces and temples, covered with hieroglyphics, which, could they be translated, would give something definite, in all probability, of their former history. It was remarkable that in those hieroglyphs were taken entire portions of the human body; the drawing taken from the tablet in the ruins of Copan, so called from the province in which it was situated, was illustrative of the fact, many of them not extending back farther than 500 or 1,000 years. Squier and Davis, in their researches in the valley of the Mississippi, discovered no less than 200 of those tumuli, differing in their nature from the first. They were mounds which con-

tained traces of a once great and civilized nation: in them were found agricultural implements, figures, and almost every kind of ornamental work that the mind could conceive. In some mounds they were made of brass, silver, copper, and various other metals, showing the nature and extent of the intercourse of the inhabitants with other parts of America. Numbers of those mounds were of immense dimensions—some of them as large as the fourth part of London, many exhibiting ruins of fortifications and walls of cities. But the question arose as to who were the authors of those remains, so unique in their character, and manifesting such a high degree of intelligence. When the American continent was discovered, there were found two different classes of inhabitants; the first were those known as the red men of the forest, or American Indians, who were for a long time considered the only inhabitants, and the Mexicans, who were a people equalling in many respects the most refined of the Old World. Many and wild had been the speculations put forth at different times as to the origin of those people, which were, however, resolvable into two suppositions—either that the inhabitants were indigenous to the country or came from another land. The first hypothesis was untenable, as the manners, customs, and traditions of the people identified them as part of the great human family. When and whence, then, did they come? Albert Galatin, one of the profoundest philologists of the age, concluded that, so far as language afforded any clue, the time of their arrival could not have been long after the dispersion of the human family. Dr. Morton, after a series of investigations of many of the human crania found in the sepulchral mounds, concluded that they must have dated back at least 2,000 or 3,000 years. It would not seem that all the family to which they belonged came with them, as they were but representatives of a people still in existence in the Old World, or who had become extinct since they emigrated. This people could not have been created in Africa, for its inhabitants were widely dissimilar to those of America; nor in Europe, which was without a native people agreeing at all with American races: then to Asia alone could they look for the origin of the American. . . . Mr. Pallas, in the fifth volume of his Travels in Siberia, gave an account of very interesting discoveries near Kraxnoiarck, about 56 deg. north, which indicated the occupancy of the country at a remote age by a people of civilization and refinement. Ancient mines were discovered, with mining implements like pickaxes, wedges of copper, and hammers of stone; also tombs, containing knives, arrow-heads, daggers, and ornaments in gold and silver, embossed with figures of elks, stags, reindeers, and other animals, of the most exquisite workmanship. In proof of the antiquity of these mines, Mr. Pallas stated that so long a time had elapsed since they were wrought, that the props which sustained them had become petrified, and some of them contained specimens of copper formed by the hand of nature since they were first erected. . . . In the mines and tombs of Kraxnoiarck had been found different kinds of instruments, such as knives, &c., made of copper so hardened as to take the place of steel, as used among us; and it was known, on the testimony of veritable historians, that the Mexicans, Peruvians, and southern nations possessed the means of hardening copper to such perfection that they were able to bestow on it an edge equal to that of the best steel. It was a fact worthy of special attention that not only copper wedges, but other instruments, identical in form and material to those found in Siberia, had been found in the mounds and tumuli of Mexico and other parts. The fact was thus established, either that one and the same people occupied at different times these different places—Siberia, Ohio, and Mexico, or that the nations possessed, in common, a secret now lost to the entire world. The lecturer then cited a number of facts in regard to astronomy and design, to show that they must have obtained their knowledge from some eastern nation, and concluded by observing that it was to be regretted that a subject so replete with interest should be long neglected."

(From "*Cassell's Illustrated Family Paper*," July 2, 1859.)

Civilization—proud of its luxury and refinement—has often vitiated the character of an uncivilized people; and the nation that, in its rude simplicity, was accounted barbarous, has become ten times more barbarous under the influence of self-styled civilization. When the Spaniards first discovered Mexico, they found an upright people, in no way deficient in intellect, nor destitute of material comfort, nor devoid of artistic ingenuity. What have they made them? Let the present condition of Mexico reply. Humboldt, Bullock, and other European travellers have satisfactorily established the ingenuity of the ancient Mexicans. The numerous monuments which still remain fully attest this fact. There are pyramids, in some cases, larger than those of Egypt; there are sculptures beautiful as those of Etruria; there are broken walls, and prostrate columns, and the remains of artificial canals spreading far and wide. The ruins of Pelanque extend for twenty miles, and

the mountains of Texenco are covered with the *debris* of ancient cities. The accompanying illustration represents the ruins of a celebrated temple in the Tierra Caliente, about seventy miles south of the city of Mexico. . . . It occupies an area of about 500 square yards, and is nearly 600 feet in length. It is somewhat remarkable that the gigantic stones of which it is composed have been brought from a quarry of blue porphyry, several leagues distant. Some of these stones measure no less than 13 feet in length, four or five in breadth, and two or three in height. The stones are completely covered with curious hieroglyphics. The study of Mexican antiquities presents many highly interesting features, and amply repays the toil and trouble of laborious research."

(To be continued.)

PASSING EVENTS.

GENERAL.—A most destructive earthquake occurred at Erzeroum on the morning of the 2nd instant. The catastrophe, principally consisting of one terrible shock, lasting some fifteen seconds, occasioned immense loss of lives and property. The loss of lives was roughly estimated at 1,500. Nearly all the larger buildings of the town have fallen a prey to the calamity. An imperial despatch from Turin on the 27th ult. states that at the battle of Solferino, the French army took 6,000 prisoners, 30 cannon, and three flags: about 1,000 Piedmontese were killed, and about the same number wounded. The Vienna correspondent of the *Times* estimates the loss of the Austrian army, on the 24th instant, in killed, wounded, and missing, at 20,000. The Austrians have sunk nine vessels in the port of Manolsco, to prevent the passage of a French squadron. A vessel, with 250 Mussulman pilgrims for Mecca, has foundered about 100 miles from Jeddah.

VARIETIES.

SUBMARINE BOAT.—This marvellous vessel is an American invention. The ingenious discoverer, Mr. L. D. Philips, of Chicago, U. S., built a boat on this principle, which was publicly tried on Lake Michigan with complete success. Conceiving that it would be available for military purposes, he patriotically gave the preference of purchasing his discovery to his own Government; but the U. S. naval authorities replied that they needed vessels for service above and not below the surface. It is now under the consideration of her Majesty's Government. The vessel is constructed of iron, in the form of a fish, tapering to each end, sixty feet long by seven feet six inches extreme width. To prevent its turning over, when submerged, it has four keels, meeting at the extremities, and gradually disappearing or interrupted in the widest part of the hull. There are two hatches, whereof the upper one is opened, the lower one closed when the vessel is on the surface, and when it is submerged the reverse takes place. Along the sides are glass bull's eyes giving admission to light, and enabling the inmates to see what goes on without, and whither they are going. It has also two light domes above, for use when on the surface. The vessel is sunk by admitting water into tanks, and raised by expelling it, while it may be kept stationary at any required depth from one to a hundred feet, the exact depth attained being shown by a graduated tube. There are no communications required with the surface, for the necessary air is supplied from tanks containing a large amount of compressed atmosphere. It may be propelled either by hand power or electro-magnetism, with a screw adjusted to an universal joint, that acts also as a rudder. Should the boat run into anything, it can be extricated without injury, having on its point a thimble of such construction, that, by reversing the screw, the vessel would be disengaged from it. It is designed to carry 20 or 30 men. The most obvious application of such a vessel is to hostile purposes. Able to proceed to sea in any weather, to traverse the ocean depths in any direction undetected, to rise to the surface at any point, or sink beneath it instantaneously at will, to attach torpedos to the bottoms of enemies' vessels, or otherwise damage them, it is evident that the submarine boat will be a valuable auxiliary in warfare. Carrying, if required, a 24-pounder, it can emerge to upper air, and from thence fire at a vessel from a few feet distance, re-sinking to re-load. It can be employed also for more pacific purposes, examining ships' bottoms, building docks, working on wrecks, and such-like duties. It possesses patent machinery for working beneath the surface, sawing timber, &c., and after examining a wreck, could ascend to where the pressure would not be inconvenient—perhaps sixty feet from the surface, open the lower hatch, anchor, and send down divers, to be supplied with the air necessary to their support from the boat.—*Cassell's Illustrated Family Paper.*